

Illogical Transition in the Meaning of “Syahid”

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Abstract

The study is aimed to describe the term of Syahid as a meaning shift phenomenon where the illogical transition in the meaning of Syahid be the crucial issue. The shift and illogical transition in this research are revealed by analyzing and comparing the core meaning of the Syahid with the presence of it in one of the places that are closed to human life in this era, CyberMedia. Definitely, the meaning of Syahid is more than a witness, but beyond its common knowledge that Syahid is closed and often related to the term of death. In analyzing the text, writers used a combination method of quantitative and qualitative. We take analysis from componential analysis of the core meaning of the word and the corpus mining of word's collocation frequency on two of the world's leading search engine sites, Bing and Faroo, where the new meaning consisted of error collocations to the words that are rapidly spreading on cyber media had been found. The paper tries to highlight the illogical transition that was found and the impact of it to the meaning shift of the Syahid word in society. It will also highlight some of the general considerations relating to the meaning components itself, the core, and the additional meaning.

Keywords: *Linguistics, syahid, meaning shift, illogical collocation, cyber media.*

INTRODUCTION

The study of meaning has always been interesting to study. It is common then various disciplines till now are still interesting in making study and research about it. The study of meaning has begun to draw attention since the beginning of the study of language. Sign and meaning be the two basic and early footholds in the study of the language, especially on studying how a concept of language is obtained, reviewed, constructed, and formed.

The study of meaning has grown increasingly nowadays. It not only speaks about how a concept of meaning is acquired, but further than that, it is also seen how a concept of meaning shifted. Various factors present behind of this phenomenon where one of them is the development of information technology. Media, especially CyberMedia, on this case, took a crucial position and an important role in building the new meaning where the access frequency to information that is done indirectly will be related to the development of public assumptions about a concept.

The study of meaning shifted has been done before (Ersan, 2017; Rifa'i, 2017; Basile et.al, 2015; Kamalie, 2013; Keil and Batterman, 1984; Kustriyono, 2016; Astuti, 2014; Rahim, 2005; Nugraheni, 2006; Saifullah, 2017; Wulan, 2011; Yosof and Sulong, 2017). The researches highlighted how and why meaning could be shifted, starting from the factor of its usage, discourse in media, and the improper collocation. To complete various previous studies, this

research then aimed to fill the gap and enrich the research on the meaning shifted, especially on the word that has religious value where the wrong concept of the meaning that different from its origin can impact the portrayed of the religion to the world.

This article attempts to investigate and analyze how the illogical transition of the shifting of the meaning from one of the prominent Islamic concepts, "Syahid" was found in which the influence of discourse on the internet, the cyber media, has contributed to this. The study will be related to the text-link analysis on seeing how the word "Syahid" tends to be presented and paired on corpus data where the characteristic tendency of the collocation error pattern was shown and found in the significant result. It is important to highlight because the wrong framing of information that was illogical but described in a significant number can have a serious impact on the dissemination of wrong interpretation of the wider society and social life.

METHODS

In this study, writers used a componential analysis and corpus-based analysis approach, Corpus-Driven (Litosseliti, 2010; Biber and Rappen, 1998). The research was developed from the obtained data to draw a generalization and conclusion. In this case, a corpus is used as a tool to see how the meaning of "Syahid" is framed on several cyber media that are contained on two world's leading search engines, namely Bing and FAROO. The corpus data was collected by using WebCorp, an up to date corpus-based data that is established by Birmingham University. The data then were analyzed by using analogical mapping, relevancy theory, and componential analysis (Saeed, 2003) of the core meaning of the word along with the new meanings that were framed to identify the illogical transition that appeared on this shifting meaning phenomenon. In general, this research is used as a combination method of a quantitative and qualitative approach.

RESULT AND DISCUSSION

From 24 webpage that have the highest access levels on two world's leading search engines, Bing and FAROO, we found the collocation of the tendency to match the word "Syahid" with several concepts that are related to death such as "dead", "martyrdom" "killed", "cause", "*mati*", "operation", "paradise", "defended", in significant numbers. Here is below described the search results frequency of the number of occurrences on the word "Syahid" on cyber media.

Table 1. The Finding Data of Word Frequency
(Source: FAROO.com)

| Word | Collocates | | | | | | | | | |
|------------------|------------|----|----|----|--|----|----|----|----|-------|
| | L4 | L3 | L2 | L1 | | R1 | R2 | R3 | R4 | Total |
| Martyrdom | 0 | 0 | 0 | 0 | | 0 | 0 | 2 | 0 | 2 |
| Killed | 0 | 2 | 0 | 0 | | 0 | 0 | 0 | 0 | 2 |
| Cause | 0 | 2 | 0 | 0 | | 0 | 0 | 0 | 0 | 2 |
| Died | 0 | 0 | 0 | 1 | | 1 | 0 | 0 | 0 | 2 |
| Operasi | 0 | 0 | 0 | 0 | | 0 | 2 | 0 | 0 | 2 |
| Muslim | 1 | 0 | 0 | 1 | | 0 | 0 | 0 | 0 | 2 |
| Paradise | 0 | 0 | 0 | 0 | | 0 | 0 | 0 | 2 | 2 |
| Allah's | 2 | 0 | 0 | 0 | | 0 | 0 | 0 | 0 | 2 |

- 13: *and then fight.' He became a Muslim and was died [syahid](#)...*
 14: *and then fight.' So he embraced Islam, and was [syahid](#)(died in Allah's cause)...*
 15: *Lord says: 'Whoever amongst us is killed as a [syahid](#) shall go to Paradise...*
 16: *Lord says: 'Whoever amongst us is killed as a [syahid](#) shall go to Paradise to lead such a luxurious*
 17: *I wish I could Fight in Allah's Cause and be [syahid](#)(die in the way of Allah)...*
 18: *the syahids who, on seeing the superiority of [syahid](#), would like to come back to get killed again in*
 20: *you are slain, or die, in Allah's Cause [as a [syahid](#)], pardon from Allah and mercy are far better...*

Table 2. The Finding Data of Word Frequency
(Sumber: Bing.com)

| Word | Collocates | | | | | | | | | |
|----------------|------------|----|----|----|--|----|----|----|----|-------|
| | L4 | L3 | L2 | L1 | | R1 | R2 | R3 | R4 | Total |
| Mati | 0 | 4 | 0 | 31 | | 0 | 1 | 3 | 3 | 42 |
| Syahid | 2 | 3 | 4 | 0 | | 21 | 2 | 5 | 2 | 39 |
| Mati | 0 | 0 | 0 | 6 | | 1 | 1 | 0 | 1 | 9 |
| Membela | 2 | 2 | 0 | 0 | | 0 | 0 | 2 | 2 | 8 |

- 48: *Mati [syahid](#) Daripada Wikipedia, ensiklopedia bebas. Lompat*
 49: *Ketenteraan Jihad Jihad fi sabilillah Mati [syahid](#) Perang Tawanan Perang...*
 51: *itu, maka ia meninggal fi sabilillah atau mati [syahid](#). Mati syahid merupakan cita-cita tertinggi umat*
 53: *umat Islam. Salah satu jalan menuju mati [syahid](#) adalah berjuang di jalan Allah (jihad fi*
 55: *1 Dalil orang mati syahid 2 Ganjaran mati [syahid](#) 3 Syahid pertama...*
 62: *yang terbunuh kerana membela hartanya, maka ia [syahid](#). Terbunuh kerana membela agamanya, maka ia*
 63: *Terbunuh kerana membela agamanya, maka ia [syahid](#). Terbunuh kerana membela dirinya, ia syahid. Dan*
 69: *Syahid, dan barangsiapa mati fisabilillah itulah [syahid](#), yang mati kerana thaun (sejenis penyakit lepra)*
 88: *memohonkan kepada Allah Ta'ala supaya dimatikan [syahid](#) dan permohonannya itu dengan secara yang*
 90: *kemudian berperang sehingga ia dibunuh - mati [syahid](#)." (Muttafaq 'alaih)*
 97: *...maka iapun mati [syahid](#). Demikian pula barangsiapa yang mati karena*
 99: *dihinggapi penyakit perut, maka ia juga mati [syahid](#) dan orang yang lemas-mati tenggelam dalam air -*
 100: *yang lemas-mati tenggelam dalam air - itupun [syahid](#)."...*
 106: *..."Engkau mati [syahid](#)." la bertanya pula: "Bagaimanakah pendapat Tuan*
 109: *My memories Ask Google You searched for: mati [syahid](#) (Malay - English) [Turn off colors] API call*
 110: *Add a translation Malay English Info Malay Mati [syahid](#) English Shahid Last Update: 2013-08-09 Usage*
 120: *ketikaberjuang membela Islam. Orang yang gugur [syahid](#) seperti ini jenazahnya tidak dimandikan, tidak...*

On the tables above, we can find the existence of collectives in various cyber media on framing the word meaning “Syahid” with words that are related to death’s keywords such as "killed," "death," "dead," "mati," "heaven", and so on. The results show that from the total number of frequency times of the word "syahid " that was found (185 times), more than half of it (50%) of the data, 114 data, the appearance of word ‘syahid’ is always followed by words that are closely related to the concepts of death.

Illogical Transition on the Meaning of Syahid

The pairing of “Syahid” with words that are related to death’s keywords such as "killed," "death," "dead," "mati," "heaven", and so on are an illogical collocation if we observed it from the theory of relevance and the analysis of the word component meaning in which the collocation in the word "Syahid" does not indicate any logical connection among the words that are collocated. The word "syahid" is derived from the root “ش ه د” on Arabic which comes from the basic words, *syahida* – *wasyhadu* – *syahadah* (شهادة - يشهد - شهد) which means “witness”, “testifying”, “witnessing” which described on Al - Qur'an in QS. Al-araf verse 172, QS. Al Baqarah verse 282, QS. Ali Imran verse 18, QS. Ali Imran verse 53, QS. Ali Imran verse 81, QS. Ali Imran verse 86, QS. Ali Imran verses 98-99 and so on. It should be more precisely if collocating and relating to the propositions and objects that are related to what was witnessed, such as "testifying for ...", "testimony of ...", "witness of ...", to fit the common or proper pattern of verbs collocation that known as the phrasal verb (verbs + prepositions).

The presence of an illogical transition on the meaning of Syahid also can be analyzed in detail by using componential analysis especially on analyzing and comparing the meaning component of the core meaning of the word with the elements of the word that are involved in collocation. We can use an analogical mapping to parse the meaning that exists to see the fit and the illogical pattern and transition that appear. The following illustration is the sample of analysis to illustrate the analogical mapping that was presented between the core meaning and the framed meaning nowadays.

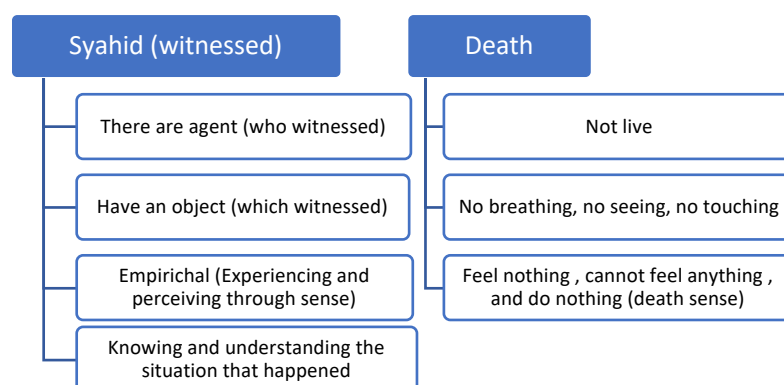


Fig. 1. Analogical mapping of the meaning "Syahid" and "Death".

From the analogical mapping above, we can see how the two of words that are outlined in a various webpage on cyber media of the two popular search engines sites on the world, Bing and FAROO, have contrasting components of meanings that are contrasted to the core meaning of Syahid. "Syahid" in the core meaning level indicates the existence of a living entity while "Death" on the other side indicates the existence of a dead entity. Thus, we can conclude that these two words are not plainly and correctly plotted, which rather than displaying symmetric relationships between one to another, these two words are more indicating an asymmetric relationship between one to another. The misguided use of collocation in the word "Syahid" implies how the Syahid's meaning begins to erode, transit, and lead to the errors of non-logical

interpretation of the core meaning of the concepts of "Syahid" itself which is now often identified as "Death". Furthermore, the presence of illogical meaning shifted of the Syahid on several media can be happened for several reasons, which, based on the study of meaning shifted, has been done before. One of them was the purpose and function which want to be achieved from the language used. It is then related to how a concept wants to be portrayed, which depended on the discourse that wants to be made and achieved where the development of science and technology and collocation forms are only used to support the discourse (Paltridge, 2012; Bell, 1991).

CONCLUSION

This article explained about an illogical transition appeared on the shift of meaning of one of the Islamic prominent concept "Syahid" where the influence of the errors and illogical collocation that appeared significantly in large numbers on CyberMedia nowadays have a contribution on the shifting process of the Syahid word positively. As we know, meaning can be categorized as a change if the word undergoes a process of change had been different from its original meaning, where the possibility of the similarity is very slight and far away. The shift can be logic, and illogical depended on how much the trend of shift appeared. It can be inherited from the repetition, which in the usage of languages that are repeatedly presented in significant numbers in our life can directly impact and build cultural connotations and concept of meaning in our minds. Furthermore, it will have a negative impact globally in the future not only to the word but also to society, especially for the word that transited illogically. The multi-interpretation to the concept that changed from various parties can take the possibility of a growing number of false interpretations and misunderstandings. Syahid, Islamic knowledge tends to be formed into material concepts that are strongly characterized by ideology in which speaks of a truth that is truly trustworthy even if the trust itself does not contain on the truth itself.

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